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NATURE AND GRACE:

OR,

SOME ESSENTIAL DIFFERENCES

BETWEEN THE

SENTIMENTS

OF THE

NATURAL and SPIRITUAL

MAN,

In THINGS pertaining to Everlasting

SALVATION.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. I COR. ii. 14.

TO WHICH IS ADDED,

A SHORT AND PLAIN ACCOUNT OF THE

TWO COVENANTS;

NAMELY,

The Covenant of WORKS and the Covenant of GRACE.

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Nature and Grace, &c?

I. **N**ATURE, vain of its own fancied excellencies, supposes that it hath in itself a propensity and inclination to good.

GRACE shews that in man there dwelleth no good thing (*a*); that being conceived in sin and shapen in iniquity, he is by nature a child of wrath, and inclined to evil (*b*); that his mind is alienated from GOD (*c*), and enmity against him (*d*); that his heart is deceitful above all things, and desperately wicked (*e*), and every imagination of it only evil continually (*f*): so that of himself he cannot so much as think a good thought, or have one holy desire unless it be given him of GOD (*g*).

(*a*) Rom. vii. 18. (*b*) Psalm li. 5. Eph. ii. 3. See also Article IX. (*c*) Eph. iv. 18. (*d*) Rom. viii. 7. (*e*) Jer. xvii. 9. (*f*) Gen. vi. 5. (*g*) 2 Cor. iii. 5. see also the second Collect for Evening Prayer, and Collects for the fifth Sunday after Easter, and the ninth after Trinity.

II. NATURE supposes the blessings of the Gospel to be for the just, the righteous, the holy, and obedient; never will come lost and empty to Christ; and would have the reward not to be of grace, but of debt.

GRACE freely offers the blessings of the Gospel to the unjust (*h*), the ungodly (*i*), the disobedient (*k*), and rebellious (*l*); invites guilty, lost,

lost, and helpless sinners to come to Christ without money, and without price (*m*), and declares the reward not to be of debt, but of grace (*n*)*.

(*b*) 1 Pet. iii. 18. (*i*) Rom. iv. 5. 1 John i. 9. Heb. viii. 12.
(*k*) Titus iii. 3, &c. Rom. vi. 8, 10. (*l*) Psalm lxviii. 18. Bible translation. (*m*) Matt. x. 28. Luke xix. 20. Luke iv. 18. Isa. lv. 1. (*n*) Rom. iv. 4. Eph. ii. 8, 9.

III. NATURE supposes that the wise and learned ones of the world are the most capable of discerning divine truths.

GRACE declares the wise and learned ones of the world, to be of all others the most incapable of discerning spiritual things (*o*). Writes blindness, ignorance, and folly, upon all human attainments; and chooses the poor, the mean, and the unlearned, to abase and confound the pride of earthly wisdom and grandeur.

(*o*) 1 Cor. i. 19, 20, 21, 26, 27, 28, 29. 1 Cor. ii. 13, 14. 1 Cor. iii. 18, 19, 20. Matt. xi. 25. Col. ii. 8.

IV. NATURE supposes that man hath in himself the will and power of returning to God.

GRACE teaches that it is not of him that willeth, nor of him that runneth (*p*), that the heirs of promise are not born of the will of the flesh, nor of the will of man, but of God (*q*), who of his own will begat them with the word of truth (*r*), and worketh in them both to will and to do,

A 2

having

* The two grand blessings which man in his present apostate state stands in need of, are pardon and grace, both of which must be freely given him as a sinner, because as righteous he cannot want them. Though it is readily granted that after he is thus justified as ungodly, and sanctified as unholy, there are innumerable blessings promised to him as righteous, but still these are also of grace.

having adopted them by Jesus Christ unto himself according to the good pleasure of his will (s). That the Son quickeneth whom he will (t). That we have not chosen Christ, but he hath chosen us; and that no man can come unto Christ except the Father draw him (u). That of ourselves we are without strength (w), and can do nothing (x); and that all our sufficiency is of GOD (y), who makes his people willing in the day of his power (z), and whose strength is made perfect in our weakness (a).

(p) Rom. ix. 16. (q) John i. 13. (r) James i. 18. (s) Phil. ii. 13. Eph. i. 5. (t) John v. 21. (u) John xv. 16. John vi. 44. (w) Rom. v. 6. (x) John xv. 5. (y) 2 Cor. iii. 5. Isa. xlv. 24. (z) Psalm cx. 3. Bible translation. (a) 2 Cor. xii. 9. Psalm lxxviii. 35. see also Article X.

V. NATURE supposes salvation to be by works, and not by faith.

GRACE declares salvation to be by faith, and not by works (b).

(b) Eph. ii. 5, 8, 9. Rom. iii. iv. v. chapters throughout. Rom. x. 3, 4. Gal. ii. 16, 17, 21. Gal. iii. throughout. Titus iii. 4, 5, 6, 7. see also Article XI.

VI. NATURE supposes the doctrine of justification by faith only, to be a doctrine of licentiousness.

GRACE declares it to be a doctrine of holiness (c).

(c) Titus ii. 11, 12, 14. Rom. vi. throughout. James ii. 18. Gal. v. 6. Eph. ii. 8, 9, 10. see also Article XII.

VII. NATURE (ignorant of any higher piety than what it spins out of its own bowels) supposes that those who are good and religious must needs

needs be loved, respected and gain the commendations of all who know them ; and thinks it a very desirable thing to have the world's good name.

GRACE says, Wo be unto you when all men shall speak well of you : for so did they of the false prophets (*d*). Teaches, that all who will live godly in Christ Jesus must suffer persecution (*e*) ; that if we are of the world, the world will love its own, but if we are not of the world, and Christ hath chosen us out of the world, the world will hate us (*f*). And again, Blessed are ye when men shall revile you, and persecute you, and separate you from their company, and cast out your names as evil for the son of man's sake ; rejoice in that day, and leap for joy ; for in like manner did they unto the (true) prophets (*g*).

(*d*) Luke vi. 26. (*e*) 2 Tim. iii. 12. (*f*) John xv. 18, 19, 20.
1 John iii. 13. (*g*) Luke vi. 22, 23. Matt. v. 10, 11, 12.

VIII. NATURE supposes the way to heaven to be tolerably easy ; makes GOD an idol of mercy. void of justice and truth ; and even under pretence of honouring him, declares in flat contradiction to his word, that the number of the saved will be at least as many as the damned.

GRACE teaches that the whole world lieth in wickedness (*h*), that it is a little flock to whom it is the Father's good pleasure to give the kingdom (*i*) ; that many are called but few chosen (*k*) ; that wide is the gate and broad is the way which leadeth to destruction ; and many there be that go in thereat : because straight is the gate, and nar-

row is the way which leadeth unto life, and few there be that find it (*l*).

(*b*) 1 John v. 19. (*i*) Luke xiii. 32. (*A*) Matt. xx. 16. (*l*) Matt. vii. 13, 14.

IX. NATURE supposes that a sober, decent, regular life, free from gross offences, and adorned with some external duties of prayer, almsgiving, &c. is a certain proof of the goodness of any man's state.

GRACE teaches that except a man be born again, and created anew, he cannot see the kingdom of God (*m*); that till Christ be formed in him (*n*), till he be renewed in the spirit of his mind (*o*), enlightened from above (*p*), quickened by the holy Ghost (*q*), and made partaker of a divine nature (*r*), he is still in a state of darkness and spiritual death, however fair his profession may be; that a man may give all his goods to feed the poor, and even his body to be burned, and yet have no charity (*s*); that he may honour God much with his lips, whilst his heart is far from him (*t*); that he may have a name to live, and be dead (*u*); that he may have the form of godliness, without the power thereof (*w*); that he may be pure in his own eyes, and yet not cleansed from his filthiness (*x*); that those things which are highly esteemed among men, are abomination in the sight of God (*y*); that a man may think he is spiritually rich, and in need of nothing, whilst he is poor,

(*m*) John iii. 3. 2 Cor. v. 17. (*n*) Gal. iv. 19. (*o*) Eph. iv. 23. (*p*) Eph. i. 18. 1 Pet. ii. 9. (*q*) Eph. ii. 1, 3. (*r*) 2 Pet. i. 4. (*s*) 1 Cor. xiii. 3. (*t*) Matth. xv. 8. Isaiah xxix. 13. (*u*) Rev. iii. 1. (*w*) 2 Tim. iii. 5. (*x*) Prov. xxx. 12. (*y*) Luke xvi. 15.

and

and miserable, and blind, and naked (z); and that if any man has not the spirit of Christ he is none of his †.

(z) Rev. iii. 17. † Rom. viii. 9.

X. NATURE supposes that the love of the world, and the love of God, are very compatible and reconcilable.

GRACE shews them to be absolutely incompatible, and irreconcilable; declares that we cannot serve God and Mammon (a); that we must keep ourselves *unspotted* from the world (b); that the friendship of the world is enmity with God (c); that if any man love the world, or the things that are in the world, the love of the Father is not in him (d); that except we take up our cross daily, and deny ourselves, and follow Christ, we cannot be his disciples (e); that God will have the whole heart, or no part of it (f); and that of all others they who are lukewarm, and neither hot nor cold in the cause of the Redeemer, are his abhorrence, and he will spew them out of his mouth (g).

(a) Matt. vi. 24. (b) James i. 27. (c) James iv. 4. (d) 1 John ii. 15. (e) Matt. xvi. 24. (f) Prov. xxiii. 26. (g) Rev. iii. 15, 16.

XI. NATURE spurns and rises against God, at being stript of all its plumes, and laid so low; and will twist and torture the scriptures till it make God speak according to its own ideas.

GRACE acknowledges every humbling charge; sinks low in its own esteem, that Christ may be all in all (h); desires to be taught of God (i),
and

and submits to the authority of his word, silencing all the cavils of corrupt nature, with, Nay but, O man! who art thou that repliest against God? for his thoughts are not as our thoughts, and his ways past finding out (k).

(b) 1 Pet. v. 5. Isaiah lvii. 15. Col. iii. 11. (i) Isa. liv. 13. Psal. xxy. 4, 5. Psal. lxxxvi. 11. (k) Rom. ix. 20. Rom. xi. 33.

A Short and Plain Account of the Two COVENANTS; namely, the Covenant of WORKS, and the Covenant of GRACE.

HOLY Scripture makes frequent mention of two COVENANTS.

The First is usually called the COVENANT of WORKS.

The Second the COVENANT of GRACE.

The Voice of the LAW, or First Covenant, "is, Do this, and live. If thou wilt enter into Life, keep the Commandments. The Man that doth these Things shall live by them.— Lev. xviii. 5. Ezek. xx. 11, 13, 21. Rom. ii. 13. chap. x. 5. Matt. xix. 17. Gal. iii. 12.

The Meaning of which Texts of Scripture is this. Whosoever performs a perfect Obedience to the whole Moral Law, (as contained in the Ten Commandments) shall obtain Heaven as his Reward.

But

But in case of Failure in any one Particular, by Thought, Word, or Deed, we are told, "The Soul that sinneth, it shall die. The Wages of Sin is Death.—Curfed is every one that continueth not in all Things that are written in the Book of the Law to do them.—Whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all." *Ezek. xviii. 4. Rom. vi. 23. Deut. xxvii. 26. Gal. iii. 10. James ii. 10.*

This Law we have all broken, as well in our first Parent, *Adam*, *Rom. v. 12, 18, &c.* as by our own actual Sins, *Rom. iii. 23.* and consequently, are all of us (so long as we continue in our natural State) under that fearful Curse denounced against the Transgressors of the Law: wherefore we are told, that both Jews and Gentiles are all under Sin. That there is none righteous no not one. That "by the Deeds of the Law there shall no flesh be justified: For as many as are of the Works of the Law, are under the Curse. The Scripture having concluded all under Sin, that every Mouth may be stopped, and all the World may become guilty before God. For there is no difference, seeing all have sinned, and come short of the glory of God."—*Gal. iii. 16. chap. iii. 10, 11. Rom. iii. 9, 10, 19, 20, 22, 23.*

Thus much for the FIRST COVENANT (the Covenant of WORKS;) and Wo be unto all those who build their Hopes of Acceptance upon it.

The

THE SECOND COVENANT (the Covenant of GRACE) is a Dispensation of free Grace and Mercy to poor, lost, helpless Sinners, who seeing and feeling themselves condemned by the Law, and utterly unable to obtain Justification upon the Terms of the FIRST Covenant, come to JESUS CHRIST, to seek that Righteousness in Him which they have not in themselves: "For CHRIST is the End of the Law for Righteousness to every one that believeth," *Rom. x. 4.* He, in our Nature, and in our Stead, having both fulfilled every Jot and Tittle of the LAW, or First Covenant, and having suffered the Punishment due to all our Breaches of it: So that as the Church of England saith in the First Part of the *Homily of Salvation*, "CHRIST is now the Righteousness of all them that truly do believe in him. He for them paid the Ransom by his Death. He for them fulfilled the Law in his Life; so that now in him, and by him, every true Christian Man may be called a Fulfiller of the Law."

Here then consists the great Difference between the FIRST and SECOND Covenant: Under the First, an absolute, unfinning Obedience in our own Persons is required. Under the Second, this Obedience in our Surety JESUS CHRIST is accepted, instead of our own. The First says, *Do, and live.* The Second, *Believe, and be saved.* *Gal. iii. 12.* *Acts xvi. 31.* *Mark xvi. 16.* *Ephes. ii. 8.*

The Way whereby a Sinner is experimentally shewn the absolute Impossibility he is under of being justified by the Law, and in which he is led

led to rest all his Hopes for Eternity on CHRIST alone; is, First, by "the Spirit of GOD convincing him of Sin," *John xvi. 8.* whereby he sees himself miserable and guilty, and withal so helpless, that he is utterly unable to repair the Breach which Sin hath made between GOD and his soul by any Righteousness of his own; and thus finding his Conscience awakened by a deep Sense of Guilt, he comes *weary and heavy laden* to his blessed Peace-maker and Surety, JESUS CHRIST, who by his Obedience in doing and suffering the whole Will of GOD, hath both fully answered all the Demands of the Law for Him, and satisfied the FATHER'S Justice for all his Transgressions against it.

The same Holy Spirit that convinced him of Sin, doth also convince him of Righteousness: *John xvi. 8.* that is, Shews him the All-sufficiency of the Redeemer's Undertaking, and works true Faith in him, whereby the Righteousness of the Lord JESUS CHRIST is imputed to him for Justification. This Faith, where genuine, doth always work by Love, and incline the Soul to the Hatred of all Sin whatever, without reserve, and to press forward in all the Ways of Holiness, still hungering and thirsting after Righteousness, and increasing in Grace till ripe for Glory: Where it does not produce these Fruits, it is only a dead Faith, such as the Devils themselves have, and will certainly end in the everlasting Destruction both of Body and Soul. *James ii. 19, 20. 1 Pet. ii. 24. Titus ii. 12. Heb. xii. 14. 1 Peter i. 15. Titus iii. 8. Ephes. i. 4. chap. ii. 10.*

FINIS.

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